

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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POWER FOR THE NEW YEAR



## TRUE HOLINESS

SANCTIFICATION BY THE WORD OF GOD: EXTERNAL RESULTS

By Dr. H. A. Ironside  
Late pastor, Moody Memorial Church, Chicago

In His great high-priestly prayer of the 17th of John, our Lord says of the men given to Him by the Father, "They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth" (vss. 16-19). This precious passage may well introduce for us the subject of practical sanctification—the ordering aright of our external ways, and bringing all into accord with the revealed will of God.

At the outset we shall do well if we get it fixed in our mind that this is very closely related to that sanctification of the Spirit to which our attention has already been directed. The Spirit works within us. The Word, which is without us, is nevertheless the medium used to do the work within. But I have purposely dwelt separately upon the two aspects in order to bring the clearer before our minds the distinction between the Spirit's sanc-

tification in us, which is the very beginning of God's work in our souls, and the application of the Word thereafter to our outward ways. New birth is our introduction into God's family; but although born again, we may be dark as to many things, and need the light of the Word to clear our bewildered minds. But through the sanctification of the Spirit we are brought to the blood of sprinkling; we apprehend that Christ's atoning death alone avails for our sins. We are sanctified by the blood of Christ, and able to appreciate our new position before God. It is now that in its true sense the walk of faith begins, and thereafter we need daily that sanctification by the truth, or the word of God, spoken of by our Lord.



Dr. H. A. Ironside

It is evident that in the very nature of things this cannot be what some have ignorantly called "a second definite work of grace." It is, on the contrary, a life—a progressive work ever going on, and which ever must go on, until I have passed out of the scene in which I need daily instruction as to my ways, which the word of God alone can give.

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## History's Horror Picture

"Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two others with him, on either side one, and Jesus in the midst."—John 19:16-18.

By Evangelist Jack Shuler

(AS PREACHED IN CITY-WIDE CAMPAIGN, SAN BERNARDINO, CALIFORNIA, IN MUNICIPAL AUDITORIUM NOVEMBER 4, AND REPORTED IN SAN BERNARDINO DAILY SUN.)

All the glory and horror of six millenniums of human history come to focus at Calvary, "The place of the Skull." Hate and love reach their zenith together, as the place of execution becomes the scene of sacrifice. While sin mounts to fill to the brim earth's cup of wrath, Heaven is busy erecting a sacrificial altar upon which the Lamb of God must be slain.

### Cross Revealed

In my fancy I climb that rugged hill and stand upon the summit. A wild, blood-thirsty multitude surrounds me and ushers me rudely into the presence of three crosses of wood. One stands apart and rises in central prominence against the lowering sky. A feeling of mixed wonder and terror steals over me! That is His Cross!

Here dies the only perfect man who ever lived. His record is as pure as the driven snow. His question, "Which of you convinceth me of sin?" has remained unanswered.

His lips spoke the greatest sermons ever preached; the wisest lessons ever taught. No physician ever effected more perfect cures. The blind received sight; deaf ears heard again; mute lips spoke at His command. On trial for His life, the judge could only say, "I find in Him no fault at all."

Now He is a mangled form upon a rough-hewn cross. Against a background of rabid jeers and frenzied howlings, a voice rises unmistakably. Bruised and battered lips are forming a prayer; catch its supplication: "Father, forgive them, for they know not what they do!" It is the impassioned plea of earth's mighty Redeemer! Forth from His regal veins there flows a fountain of cleansing for never-dying souls. Heaven's purposes are being realized when the representative of sinful man and Holy God bows His head and dies. "God was in Christ reconciling the world unto himself!" is the Bible record of it.

### Great Mystery

The incarnation is a mystery of greatest magnitude. Jesus of Nazareth was older than His mother, Mary! She bore a body into which entered a Personality that existed with God and was God before the worlds were framed. "A body hast thou prepared for me." He was "Immanuel, God with us!"

Some hold that Christ's great-

est value is to be found in His teachings. "He speaks as one having authority, and not as the scribes," said His countrymen. If the teachings of Jesus were owned and practiced by all the world, they would effect the cessation of war and the inauguration of universal peace. Yet Christ did not come primarily to teach.

Others insist that Christ left His greatest legacy in the stellar example of life and death. Certainly the pattern of Jesus' life and death provides a high-water mark in humanity. Yet this fact remains minor in the face of His supreme mission.

Still others feel that Christ is best remembered for His noble and unselfish works. Who will minimize them.

Jesus came to die!

John the Baptist was preaching on the banks of the Jordan. The milling throng looked past him. John stopped in his preaching and turned to see who had attracted the attention of his disciples. It was then his eyes beheld Him. Something kept repeating, "He must increase; but I must decrease!"

After struggling through all the Old Testament titles for something to address Him with, John said: "Behold, the Lamb of God who beareth away the sins of the world!"

Two great morals receive the spotlight in Scripture. One is sin; the other is holiness. As surely as the Bible declares man's sinfulness, even so vehemently does it set forth the fact of a Holy God. As a Holy God, He delights only in purity and sanctity. The holiness of God separates the sinner from His presence.

"Behold, the Lord's hand is not shortened, that it cannot save;

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## The Throne of Grace

By Dr. Sam Morris,  
"The Voice of Temperance," San Antonio, Texas

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:16.

The book of Hebrews, I believe, was written by the Lord through the Apostle Paul. We find great spiritual blessings in this book, which shows the superiority of Christ over Moses, the superiority of Christ over law, and the superiority of the new covenant over the old covenant.

In the fourth chapter of the book of Hebrews our attention is called to a throne of grace, and we are admonished to come "boldly"—not fearfully, not hesitatingly, not necessarily with a consciousness of guilt, or of sorrow, or of inadequacy, but to come boldly to a throne of grace.

### Why Come?

First of all, the Scripture convicts us that we need to come. In chapter 4 and verse 12 we read, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." The Word of God plays a very vital role in salvation. Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth..." (Rom. 1:16). Paul also said, "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). James declared, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (James 1:21). Simon Peter

tells us we are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet. 1:23).

The Bible finds you. I recall when I was an unsaved boy at home, and my home was not a

(Continued on page 4)



Evangelist Jack Shuler



Dr. Sam Morris





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## Editor's Notes

### Rod of God Readers Welcome!

With this issue of THE SWORD OF THE LORD the subscribers to THE ROD OF GOD, a fine monthly paper edited by Evangelists Elmer and Bill Piper, become readers of THE SWORD OF THE LORD. That fine Christian magazine has been combined with THE SWORD OF THE LORD. With all our hearts we welcome you. You will receive THE SWORD OF THE LORD instead of THE ROD OF GOD. Thus you will lose nothing on your subscription. And we have invited these beloved evangelists, friends of this editor, to report their revival efforts and offer occasional articles for THE SWORD OF THE LORD. They are kind, godly, orthodox, Spirit-filled soul winners. Rod of God subscribers, we want you to count THE SWORD OF THE LORD now your own paper and we want to make it the greatest blessing possible to you. To that end we welcome you in the SWORD family of readers, we covet your prayers, and we look for letters and comments from you.

### Four Pages This Week Only

With Christmas vacations, with less advertising than usual, with editorial and printing problems, we have reduced THE SWORD OF THE LORD to four pages for this week only. Next week we will have the regular twelve pages again.

But did you ever consider how much you are getting for \$2.00 a year when you get these twelve large pages every week? There is no bargain in Christian literature like THE SWORD OF THE LORD. No other Christian magazine we know gives so much of the finest Christian literature for such a low price. So we know you will forgive the four pages this week and will look for the regular-sized paper next week.

### The Editor Grateful for Birthday Subscriptions, Letters and Gifts

This word is written on my birthday, December 11. There has been a wonderful response to the appeals of Mrs. Grace Rice MacMullen, circulation manager, and Miss Viola Walden, my secretary, for subscriptions honoring my fifty-sixth birthday. Dr. V. Raymond Edman, president of Wheaton College, sent a check for \$56 for subscriptions for missionaries. Mr. and Mrs. A. E. Buyer of Spokane, Washington, beloved friends, sent fifty-six one-year subscriptions. Last weekend I spoke at Cleveland, Ohio, and the Youth for Christ there was raising fifty-six subscriptions to honor my birthday. Hundreds of other people have sent in subscriptions, or gifts for missionary or ministers' subscriptions to honor my birthday. And I am deeply grateful to God for all of these friends who love me and love the Lord and who took my birthday as an occasion to do something for Jesus Christ.

I get no income, of course, from the subscriptions, but I am deeply honored by the thoughtfulness and loyalty of friends who have so honored me and, I trust, honored the Lord.

Some sent personal gifts and my heart is deeply grateful, more than I can say, for their kindness.

### Happy New Year!

To every reader I wish a Happy New Year. And may I humbly suggest some things that will certainly make the New Year happy and blessed.

First, start the year clean. I mean by that, that we should face the failures and sins of the past and confess them and have them forgiven. Here is a blessed promise for the New Year, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Take full advantage of God's sweet offer of forgiveness for His children who fail! In the Lord's Prayer we are daily instructed to pray, "Forgive us our debts" (Matt. 6:12) or "forgive us our sins" (Luke 11:4). God is so willing to forgive, and Jesus has paid such a price for all of our sins, that every Christian ought to take full advantage of God's loving, forgiving grace, at the New Year! I say, let us confess our sins and forsake them, and have forgiveness and cleansing! Let us start the New Year clean.

Second, let us make a new start in living for God. We should make a new start by making new vows. Let us forget every grudge, forgive everyone who is wrong, make friends with everyone who is estranged. New Year's time ought to be a time of paying up debts, of apologizing for wrongs, of making restitution wherever that is right. Let the New Year be a new start for every Christian.

And in that connection every one of us should reexamine his life as regards the daily walk with God. What about that early morning time of reading the Bible alone and waiting on God in prayer? Maybe you made God a vow, but you have neglected it. Then renew the vow, take up again the promise you have not kept. At least sometime every day have a time for the Word of God and secret prayer. Then check up on other matters where you failed. Do you have a family altar? If not, start it with the New Year! Have a time every day with the family when the Bible is read together and all the Christian members of the family pray. Do you give to the Lord at least a tithe of your income? If not, you have failed God. Why not start out doing right about that during 1952 and enter into the blessed promises that God has for those who sow bountifully. He said, "Give, and it shall be given unto you" (Luke 6:38). Remember, too, the duty of personal soul winning. Why not set out to talk to somebody every day about the Lord Jesus, or set a goal of a certain number of persons whom you ought to win to Christ during 1952? It is a sin to disobey Christ by ignoring lost people who need salvation. So make a new start in these matters at New Year's time, I beg you.

Third, let us have faith for great blessings during 1952. God is on the giving hand. Make all the promises your own! An expectant heart is not only a happy heart, but it is a heart that pleases God. Set out to attempt great things for God and to expect great things for God this year. Spend more time in prayer, ask for more and

## History's Horror Picture

(Continued from page 1)

neither is his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

Here is Isaiah's dire picture of fatal estrangement of man from God. Herein lies the need of atonement—the substitutionary death of Jesus Christ.

The system of redemption which Heaven devised has not met with the wholehearted approval of earth. From the beginning of time some have tried to come in by other doors and have found those doors locked and barred. Upon the cross Jesus paid sin's dread price so that men are saved by unmerited favor or not at all. "Without shedding of blood is no remission of sin." "The blood of Jesus Christ, God's Son, cleanseth us from sin!"

A sinner spewed out blasphemy; it landed in the cup. A rascal plucked the sweet flower of virtue from a woman's breast and watched it wither in the hot blast of his lust; it settled in the cup. A loving father was strangled by a drunken son; murder made its way to the cup. Blackest deeds of nameless vile spawned in the pit of Hell, all in the cup!

It is midnight, and the city of Jerusalem is retired. But there is One whose eyes shall close in death before they close in sleep. A solitary figure in a garden of weird shadows kneels a stone's

get more and glorify God in the answers. What a bountiful, loving, providing Father we have! Oh, let Him have a chance to do for you all you need done this New Year.

Fourth, let me give you a word of encouragement. God's love will not fail you this year. The Bible is still true this year. All things still work together for good to them that love the Lord, as is promised in Romans 8:28. So I know that those who rely upon God will have a happy year.

Dear Dr. Ironside, who went in January of 1951 to be with the Lord, once had a distressed woman come to him for counsel. She had hallucinations. She imagined that people followed her, spied upon her, and might do her ill. "There are two that follow me everywhere I go. I can never get away from them!" she said.

"Yes, and I know who they are, too!" said Dr. Ironside.

"Oh, tell me! I knew they were following me and listening to me but I did not know who they were. Tell me!" said the poor, deluded woman.

Dr. Ironside replied, "The two who follow you always are named Goodness and Mercy. For the Scripture says, 'Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord for ever'" (Psa. 23:6).

Oh, dear reader, do not forget that Goodness and Mercy are always with you. The never-failing God, the loving Saviour who died for you, the blessed Holy Spirit who lives within your redeemed body—these never leave you. It will be a good year for every child of God who believes the promises and who lets God's goodness come by walking in expectant faith.

So to all Happy New Year and God bless you!

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throw from those who have come to stand watch. He prays in agony. With such travail of soul does He pray that the chill of night does not stop the sweat of His brow. Drops of blood run through His beard and splash upon His vesture as He prays, "Father, if it be possible, let this cup pass from me! Nevertheless, not my will, but thine be done!"

When you realize the significance of the cup and analyze its contents; and when you learn of His perfect sinlessness and holiness, then shall you know why He thus prayed, "Take this cup away!" When the betrayer and the legions arrived, Peter offered resistance. O, the enormity of this occasion as the hand of Christ reached out to stay the hand of one who would choose a different way for Him. "Put up thy sword, Peter: the cup which my Father hath given me, shall I not drink it?" Christ had come to the garden to learn the Father's will, and now it had been revealed!

### Jesus' Agony

O eternal hills, fall upon these ingrates! O oceans that roll, drown within your depths these transgressors! They have your God in the judgment hall, and the puny hands of men smite His cheek. They beat Him about the head with reeds. Their spittle hangs in His beard. They plait a crown for Him, but not of gold. A wreath of long thorns is held above His head and brought down into His temples until His whole head is gory with blood. They strip Him naked and bind Him to be scourged. The scream of the lash splits the air as stripe after stripe is laid upon His quivering back. They drape Him with a purple robe of shame and place a wilted reed in His hand and mock Him. "Hail! King of the Jews!"

"And when they were come to the place which is called Calvary, there they crucified him." Human execution is not a pretty sight. How gruesome to watch the hooded figure drop through a scaffold and observe the struggling form become lump in death. But no hangman's rope can deal a death as terrible as death by crucifixion. Have pity, and don't wear a cross until you have found at the Cross of Calvary a Saviour for your guilty soul.

Come, tread softly here; the Prince of Glory dies on yonder cross! See the aching fingers clenched over torn flesh and cold spikes. See the eyelids quiver, the features twist and distort in gnawing pain. The haggard face is drawn white, giving greater contrast to the crimson still oozing from jagged gashes. Exhausted by unendurable tortures He lifts His bruised and battered face in one

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last exasperating plea: "I thirst!" O Judean skies, have you not one cloud to send or one shower to dispatch to that wretched hill where moans your Maker for water?

### Picture of Horror

Earth's sun has looked down through the ages on countless tragedies, wars, famine, acts of infamy, murder and rape. Yet it never ceased looking. But on the day of the great Atonement when the Lamb of God was nailed to the cross, weighted with the sins of all the world; I tell you when the sun beheld that sight, though it was high noon, it shuddered and trembled; it drew the curtain of darkness across its face and blanketed the mortal sphere in the blackest night it has ever known! The sun itself could not endure the scene!

It was history's horror picture!

How much He suffered I cannot tell; darkness shrouded the earth so it cannot know; God, estranged from sin, could not look upon the sin-bearer, so Heaven does not know—only Christ knew the combined pain of Hell's awful infinity that surged through His mighty breast that day a cross of shame became the emblem of earth's greatest glory!

"My God, My God, why hast thou forsaken me?"

He drank the cup. He walked the burning corridors of the damned. He robbed the grave of its victory and death of its sting. At last, with the golden pavements of the Capitol City beneath His riven feet, He mounted to His throne, picked up His everlasting scepter and received once more His eternal crown. There behold Him. Adored of God; praised of angels; worshipped of saints; man's only Saviour! The keys of death and Hell are at His side. The gift of eternal life is in His hand.

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## True Holiness

(Continued from page 1)

If sanctification in its practical sense be by the Word, I shall never be wholly sanctified, in this aspect of it, until I know that Word perfectly, and am violating it in no particular. And that will never be true here upon earth. Here I ever need to feed upon that Word, to understand it better, to learn more fully its meaning; and as I learn from it the mind of God, I am called daily to judge in myself all that is contrary to the increased light I receive, and to yield to-day a fuller obedience than yesterday. Thus am I sanctified by the truth.

### Christ's Foot Washing Illustrates Daily Cleansing By the Word

For this very purpose the Lord has sanctified or set Himself apart. He has gone up to heaven, there to watch over His own, to be our High Priest with God in view of our weakness, and our Advocate with the Father in view of our sins. He is there too as the object of our hearts. We are called now to run our race with patience, looking unto Jesus, with the Holy Spirit within us and the Word in our hands, to be a lamp to our feet and a light to our path. As we value it, and are controlled by its precious truth made good to us in the Spirit's power, we are sanctified by God the Father and by our Lord Jesus Himself. For in the 17th of John He makes request of the Father, "Sanctify them through Thy truth." In Ephesians 5:25, 26 we read, "Christ loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of

water by the Word." Here it is Christ who is the sanctifier, for He could ever say, "I and the Father are one." Here, as in John, sanctification is plainly progressive; and, indeed, that waterwashing of Ephesians is beautifully illustrated in an earlier chapter of John—the 13th. There we have our Lord, in the full consciousness of His eternal Sonship, taking the place of a girded servant to wash His disciples' feet. Washing the feet is indicative of cleansing the ways; and the whole passage is a symbolical picture of the work in which He has been engaged ever since ascending to heaven. He has been keeping the feet of His saints by cleansing them from the defilement of the way—those earth-stains which are so readily contracted by sandaled pilgrim-feet pressing along this world's highways.

He says to each of us, as to Peter, "If I wash thee not, thou hast no part with Me." Part in Him we have on the ground of His atoning work and as a result of the life He gives. Part with Him, or daily communion, is only ours as sanctified by the water of the Word.

That the whole scene was allegorical is evident by His words to Peter, "What I do thou knowest not now, but thou shalt know hereafter." Literal feet-washing Peter knew and understood. Spiritual feet-washing he learned when restored by the Lord after his lamentable fall. Then he entered into the meaning of the words, "He that is bathed" needeth not save to wash his feet, but is clean every whit." The meaning is not hard to grasp. Every believer is bathed once for all in the "bath of regeneration" (Titus 3:5, literal rendering). That bathing is never repeated. None born of God can ever perish, for all such have a life that is eternal, and consequently non-forfeitable (John 10:27-29). If they fail and sin, they do not need to be saved over again. That would mean, to be bathed once more. But he that is bathed needs not to have it all done again because his feet get defiled. He washes them and is clean.

So it is with Christians. We have been regenerated once, and never shall be a second time. But every time we fail we need to judge ourselves by the Word, that we may be cleansed as to our ways; and where we daily give that Word its rightful place in our lives, we shall be kept from defilement and enabled to enjoy unclouded communion with our Lord and Saviour. "Wherewithal," asks the psalmist, "shall a young man cleanse his way?" And the answer is, "By taking heed thereto according to Thy Word."

### The Scriptures Help Us to Avoid Sin

How necessary it is then to search the Scriptures, and to obey them unquestioningly, in order that we may be sanctified by the truth! Yet what indifference is often found among professors of a "second blessing" as to this very thing! What ignorance of the Scriptures, and what fancied superiority to them, is frequently manifested!—and that coupled with a profession of holiness in the flesh!

In I Thessalonians 4:3 there is a passage which, divorced from its context, is often considered decisive as proving that it is possible for believers to attain to a state of absolute freedom from inbred sin in this world: "This is the will of God, even your sanctification." Who can deny my title to perfect holiness if sanc-

\* As many now know, this word means a complete bath, and differs from the word used later for "wash" in the same verse.

tification means that, and it is God's will for me? Surely none. But already we have seen that sanctification never means that, and in the present text least of all. Read the entire first eight verses, forming a complete paragraph, and see for yourself. The subject is personal purity. The sanctification spoken of is keeping the body from unclean practices, and the mind from lasciviousness.

Grossest immorality was connected with, and even formed part of idolatrous worship. The Greek mythology had deified the passions of fallen man; and these Thessalonian Christians had but just "turned to God from idols, to serve the living and true God." Hence the special need of this exhortation to saints newly converted, and who were living among those who shamelessly practiced all these things. But think of calling for this upon men freed from inbred sin! And the saints as God's temple are to be characterized by a clean life, not by a life polluted by fleshly lusts.

### Christians Who Keep Sound Doctrine and Life Through the Scriptures Are "Sanctified."

Another aspect of this practical sanctification is brought before us in II Timothy 2:19-22. We might call it ecclesiastical sanctification; for it has in view the faithful believer's stand in a day when corruption has come in among professing Christians, and the church as a whole, viewed in its character as the house of God, has fallen, and become as a great house in which good and evil are all mixed up together. It is a matter of most solemn import that, whereas here and elsewhere in the Scripture he who would walk with God is called to separate himself from unholy associations and the fellowship of the mixed multitude, even though it be found in what calls itself the Church, yet there are large numbers, who testify to "living without sin," who nevertheless are united in church (and often other forms of) fellowship with unbelievers and professing Christians who are unholy in walk and unsound as to the faith. For the sake of such it will be well to examine the passage in detail.

The apostle has been directing Timothy's attention to the evidences of increasing apostasy. He warns against striving about words (verse 14), profane and vain babblings (verse 16); and points out two men, Hymenaeus and Philetus, in verse 17, who have given themselves over to these unholy speculations, and have thereby, though accepted by many as Christian teachers, overthrown the faith of some. And this is but the beginning, as the next chapter shows, for "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (3:13).

Now I apprehend that the first verse of chapter 3 follows verse 18 of chapter 2 in an orderly, connected manner. The apostle sees in Hymenaeus and Philetus the beginning of the awful harvest of iniquity soon to nearly smother everything that is of God. Go on with these men, listen to them, fellowship with them, endorse them in any way, and you will soon lose all ability to discern between good and evil, to "take forth the precious from the vile."

But ere depicting the full character of the rapidly encroaching conditions, Timothy is given a word for his encouragement, and instruction as to his own path when things reach a state where it is impossible longer to purge out the evil from the visible church.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of the Lord\* depart from iniquity" (or, lawlessness) (verse 19). Here is faith's encouragement, and here too is the responsibility of faithfulness. Faith says, "Let the evil rise as high as it may—let law-

\* See the Revised. It is the acknowledgment of the Lordship of Christ.

(Continued on page 4)

## "I Resolve to Reach the Lost"

By Mrs. Grace Rice MacMullen  
Circulation Manager

Next Monday is a very special day. It's the last page on the calendar of 1951. It's "End of Year" Day—when you close the books on 1951. You'll write off the losses; you'll turn your back on the failures. With a prayer of gratitude in your heart for the good things God has given, you'll begin to forget these twelve months of effort and reward, toil and trouble.

Next Monday at midnight, as the scissor-like hands of the clock snap off another year, you'll be thinking serious thoughts. You'll be asking God's forgiveness for ways in which you missed the mark, last year, perhaps. You'll be looking forward to 1952, also—with prayer for strength and help to make it the year it ought to be.

What happens to you next Monday night—the prayers, the resolves, the starting-over—is between you and God, of course. No one else can enter that hallowed time of re-consecration and rededication, or would want to intrude. That holy time is yours, completely... a time when surely God will speak to you lovingly and clearly with the assurance, "I am with thee."

If your prayer, next Monday night, will be, "Lord, use me this year; help me to be a blessing!" then perhaps THE SWORD OF THE LORD will come to mind. Perhaps as you tabulate your resolutions for the New Year, one of them will be, "To reach the lost with the gospel." We hope that will be the first resolution on your list. Perhaps you will remember that for only \$2.00 you can bring the gospel—fifty-two issues of THE SWORD OF THE LORD—to a friend each week for a whole year. Perhaps the Holy Spirit will lay it on your heart to make a definite vow—to send a gift subscription

each week... to send five each month... to try to reach a total of fifty subscriptions to lost people this year. We can do no more than suggest, of course. What you decide to do will have to be determined by what God lays on your heart. All we would say is this:

The New Year is a wonderful time for starting over. It's an ideal time for "forgetting those things which are behind," for pressing "toward the mark for the prize of the high calling of God in Christ Jesus," as Paul did. (Phil. 3:14). What we want for readers of THE SWORD OF THE LORD is a rich experience of fellowship with God... an abiding sense of peace, of sins forgiven and failures past... of determination that with God's help and strength this year shall be the best, most fruitful of all our lives. That is our New Year's Prayer for you. And if the Lord brings THE SWORD OF THE LORD to mind... if He leads you to determine you'll send more subscriptions this year, we only want you to follow. Only He can show you what you ought to do.

We would like to hear from you, if your New Year's resolutions do include planning your gift subscriptions for THE SWORD OF THE LORD. It will encourage our hearts, and help us to have a truly... HAPPY NEW YEAR!

## Dr. Bob Jones Says:

During the Christmas holiday season, my heart is filled with thanksgiving as I think of all the Lord Jesus Christ has done for me. He was so wonderful to save me when I was eleven years old. God only knows what might have happened to me if I had not found the Lord Jesus Christ when I was young. God was also good to me when He called me to preach and when He put me out conducting evangelistic campaigns in the country before I was fifteen years old. God has in a most wonderful way seemed to have directed my life through the years. He has led me sometimes along strange paths. I give Him all the glory for anything that we have been able to do for Him.

I realize more and more that our God is a miracle-working God. Bob Jones University is a miracle. There can be no human explanation of the miraculous accomplishments which God has wrought through this Christian institution. Sometimes at night when I drive down the four-lane highway in front of this great and wonderful modern plant which God has given as a center of training for these wonderful Christian young people, I look across at the campus and I keep reminding myself over and over again that this is the work of God.

I want all of you friends who have supported us with your prayers, your gifts, and with your influence in lining up the right type of students for the school to know that you have invested your efforts in the work of God. I am not saying this because I am the founder and my son is president of this University. I am saying it because out of my many years of experience in the work of God, I know Bob Jones University is an instrument in God's hands to do a certain definite type of job and to give a certain definite emphasis at this time of worldwide crisis. We have made many mistakes, but we have endeavored to be true to the trust God has committed to us.

Now, in 1952 we want you Christian friends to do three things to help us with the work of Bob Jones University, and all

of you can help us.

First: We want you to pray daily for my son and for me and for all who are associated with us. Pray that we may keep the testimony definite and clear and that none of us may ever yield to any temptation to compromise. Pray that God may keep on using Bob Jones University to train young people to go out, not only orthodox in belief but with a burning, consuming passion for the lost.

Second: All of you who can do it (and this means practically every one of you who reads this statement), help us in 1952 with our Student Loan Endowment Fund. Sometime after the first of the year, we will give you a definite report of how much we need. If we can raise in general gifts \$300,000 in 1952, I feel confident with the pledge of the last \$50,000 which has already been made by one friend, that we will reach the million-dollar Student Loan Endowment Fund goal for which we have been working and praying for the last two or three years.

Third: You can all do this: Tell some friends about this Fund we are raising and get your friends to contribute some amount. There are people that you know that wish to invest some of the money God has given them so as to do the most good possible, and they will be glad to invest in this Fund if you will explain it to them. Now, my friends, let's all work together and raise this million dollars so no worthy student will ever have to be turned away from Bob Jones University and miss the type of training we offer in this Christian institution because he does not have enough money to pay all of his expenses through school. We are going to count on you in 1952, and I know you are not going to let us down. We thank you who have been helping us, and we thank you who have not yet made an investment but who are going to do it in 1952. God bless you, every one.

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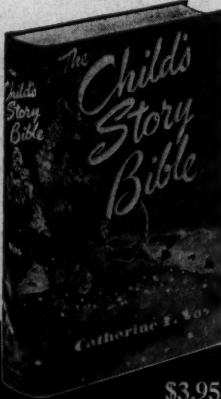
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Jonah Fleeting from the Presence of the Lord



## The Throne of Grace

(Continued from page 1)

Christian home. In fact, I never saw my father in a religious service. We were not encouraged to go to church, read the Bible and give thought to Christian matters except on the part of our mother, a Primitive Baptist, and whose intense devotion in faith had a remarkable influence over the family, who never questioned the Word of God or the purposes of God. And sometimes on rainy days when we would not have any corn to shuck, any harness to mend, or wood to cut, and could not clean out the fence rows, the weather was such that we could not go hunting or fishing, I would get the Bible, thumb through its pages, and it seemed that when I read the Bible, somehow I always got hold of a Scripture that had to do with my meanness. Did you ever notice how it works that way with the Word of God? Well, that is what this Scripture says: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." It cuts into you. It digs you up. It convicts and it encourages you to come to the throne of grace.

In the second place, we are encouraged to come to the throne of grace by virtue of the fact that our whole life, motives, acts, deeds are known to God. "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13).

"With whom we have to do." Not with whom we may have to do, or could have to do, or might have to do; but "with whom we have to do." His eye sees us through. We may deceive our parents; we may fool our companion; we may cover up some things from the public, but the all-seeing eye of God knows all about us. And since we cannot fool Him, since we can't cover up, since we can't escape, then the wise thing to do is to come to Him. Just to give up, surrender. Come to the throne of grace.

A third encouragement to come to the throne of grace is found in the wonderful priesthood of our Saviour: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). When we come to look inwardly upon ourselves, to examine ourselves, to honestly appraise ourselves, and we are forced to admit that we fall so short of what the Lord will have us to do, how comforting it is to know that Christ understands! He was tempted in all points like as we are. He knew what it was to be hungry. He knew what it was to be thirsty. He knew what it was to be tired. He knew what it was to carry a heavy burden. He knew what it was to be tempted with pride, with the allure and glamour of the world. He knew it all. He had been over the road ahead of us.

Sometimes when I have done my best humanly speaking and have come short and realize how far short, and my heart breaks over it, it means worlds to me just to sit down and say, "Well, after all, others might misunderstand and criticize, find fault, but Jesus knows." "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." With these definite encouragements we can come boldly to the throne of grace.

### What Do We Find At the Throne of Grace?

We find two things at the throne of grace—"mercy" and "grace." For the Scripture says, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Mercy points backward. Grace points forward. Mercy points toward our derelictions, shortcomings and failures; grace points forward to our needs and assures us of strength

for the future. Mercy is to cover; grace is to sustain. One hides and the other helps. Like the poor old publican who went into the temple with the Pharisee and while the Pharisee was egotistically complimenting himself and bragging on himself and recommending himself to God as not being as other men are, extortioners, unjust, adulterers, or even as this publican, the poor old publican, realizing his shortcomings and his weakness, said, "God be merciful to me a sinner." There is no place at the throne of grace for the Pharisee, but it is a wonderful place for the publican to come. "Not by works of righteousness which we have done, but according to his mercy he saved us" (Tit. 3:5).

So, my dear friend, if upon your soul there is a consciousness of shortcomings and sin regardless of how black or how deep, we urge you to come boldly to the throne of grace and obtain mercy.

But this throne of grace goes farther than just to provide mercy for our past sins. We are told to "come boldly to the throne of grace that we may obtain mercy, and find grace to help in time of need." Our experience tells us that there are going to be some detours on the road ahead. And it is not just a question of getting the past blotted out, but the road ahead will be beset by temptations and snares and devices of Satan. And it is too great a task for us. From the throne, where we obtain mercy to cover the past, we will find grace to help in the future.

People frequently say to me, "Brother Morris, I would like to be a Christian, but I am afraid I can't live it." And the reason they say they are afraid they can't live it is because the experiences of the past have shown them that they can't live it. And, unaided and alone, men cannot live it. And if man's salvation depended upon his living a perfect life, Heaven would be a vacated place. The Lord not only forgives, but He provides the grace that will take care of the future, whatever those trials, whatever those tribulations, whatever those difficulties and shortcomings may be. Paul had a thorn in the flesh and from that excruciating pain he sought relief by asking that the thorn might be removed. That is the human way. Take away the temptation, take away the thing that is giving me trouble; but the Lord said to him, "Paul, my grace is sufficient for you." And like the old farmer who got down and prayed, "O Lord, my load is heavier than I can carry. Either lift my load or strengthen my back." Well, either alternative solved the problem, and, praise the Lord, in everything that touches me in the future He will either lift my load or strengthen my back. "My grace is sufficient for thee."

Then your attitude and mind should be the same as Paul's. He said he wanted the thorn taken away. God didn't see fit to take away the thorn, but He did promise him grace. "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." What Paul said was, "I don't want this old thorn, but I found that if I had power, I had to keep the thorn and I would rather have the thorn plus the power, than not to have the thorn and not have the power." The trouble with too many of us is, we want the power without the thorn and we are not willing to put up with the thorn in order to get the power. God's power is sometimes linked to thorns, but with every thorn there is sufficiency of grace. "My grace is sufficient for thee... My strength is made perfect in weakness."

Across each of our pathways there lie difficulties, trials, sorrows, heartaches unknown, cares, and lurking temptations, but by coming boldly to the throne of grace we will find grace to help in time of need.

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## True Holiness

(Continued from page 3)

lessness abound, and the love of many wax cold—let all that seemed to be of God in the earth be swallowed up in the apostasy—nevertheless God's firm foundation stands, for Christ has declared, "Upon this rock I will build My Church, and the gates of Hades shall not prevail against it!"

But this brings in responsibility. I am not to go on with the evil—protesting, perhaps, but fellowshipping with it still—though it be in a reserved, half-hearted way. I am called to separate from it. In so doing I may seem to be separating from dear children of God and beloved servants of Christ. But this is necessary if they do not judge the apostate condition.

To make clear my responsibility an illustration is given in verse 20: "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor." The "great house" is Christendom in its present condition, where good and evil, saved and lost, holy and unholy, are all mixed up together. In I Timothy 3:15 we read of "the house of God, which is the Church of the living God, the pillar and ground of the truth." This is what the Church should ever have been. But, alas, it soon drifted away from so blessed an ideal, and became like a great man's house in which are found all kinds of vessels, composed of very different materials, and for very different uses. There are golden and silver vessels for use in the dining-room; and there are vessels of wood and earth, used in the kitchen and other parts of the house, often allowed to become exceedingly filthy, and at best to be kept at a distance from the valuable, and easily scratched or polluted, plate upstairs.

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work" (verse 21). The parable is here applied. The vessels are seen to be persons. And just as valuable plate might stand uncleansed and dirty with a lot of kitchen utensils waiting to be washed, and then carefully separated from the vessels for baser uses, so Timothy (and every other truly exercised soul) is called upon to take a place apart, to "purge out himself" from the mixed conditions, that he may be in very deed "a vessel unto honor, sanctified, and meet for the Master's use, prepared unto every good work."

Unquestionably this sanctification is very different from the Spirit's work in the soul at the beginning, or the effect of the work of Christ on the cross, by which we are set apart to God eternally. It is a practical thing, relating to the question of our associations as Christians. Let me follow out the illustration a step further, and I think all will be plain.

The master of the great house brings home a friend. He wishes to serve him with a refreshing drink. He goes to the sideboard looking for a silver goblet, but there is none to be seen. A servant is called, and inquiry made. Ah, the goblets are down in the kitchen waiting to be washed and separated from the rest of the household vessels. He is indignantly despatched to procure one, and soon returns with a vessel purged out from the unclean collection below; and thus separated and cleansed it is meet for the use of the master.

And so it is with the man of God who has thus purged himself out from what is opposed to the truth and the holiness of God. He is sanctified, or separated, and in this way becomes "meet for the Master's use."

Of course it is not enough to stop with separation. To do so would make one a Pharisee of the most disgusting type; as has, alas, often been the case. But he who has separated from the evil is now commanded to "flee also youthful lusts; but follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." To do this,

what need there is of the daily application of the word of God, in the Spirit's power, to all our ways!

And this, as we have seen, is true feet-washing. Through the Word we are made clean at new birth. "Now are ye clean through the word which I have spoken unto you" (John 15:3). That Word is likened to water because of its purifying and refreshing effect upon the one who submits to it. In it I find instruction as to every detail of the walk of faith. It shows me how I am called to behave in the family, in the church, and in the world. If I obey it the defilement is washed out of my life; even as the application of water cleanses my body from material pollution.

### Christians Commanded to Follow Peace and Holiness

Never shall I attain so exalted a state or experience upon earth that I can honestly say: Now I am wholly sanctified; I no longer need the Word to cleanse me. As long as I am in this scene I am called to "Follow peace with all men, and holiness (or, sanctification), without which no man shall see the Lord" (Heb. 12:14). This one passage, rightly understood, cuts up by the roots the entire perfectionist theory; yet no verse is more frequently quoted, or rather misquoted, in holiness meetings!

Observe carefully what is here commanded: We are to follow two things: peace with all men, and holiness. He who does not follow these will never see the Lord. But we do not follow that to which we have attained. Who has attained to peace with all men? How many have to cry with the psalmist, "I am for peace: but when I speak, they are for war"! (Psa. 120:7). And who have attained to holiness in the full sense? Not you, dear reader, nor I; for "in many things we all offend" (James 3:2). But every real believer, every truly converted soul, every one who has received the Spirit of adoption, does follow

holiness, and longs for the time when, at the coming again of our Lord Jesus Christ, "He shall change these bodies of our humiliation," and make them like "the body of His glory." Then we shall have reached our goal: then we shall have become absolutely and forever holy.


And so when the apostle writes to the Thessalonians, in view of that glorious event, he says: "Abstain from all appearance (every form) of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto (or, in) the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it" (I Thess. 5:22-24). This will be the glad consummation for all who here on earth, as strangers and pilgrims, follow peace and holiness, and thus manifest the divine nature and the fruits of the Spirit.

But so long as they remain in the wilderness of this world they will need daily recourse to the laver of water—the cleansing word of God—which of old stood midway between the altar and the holy place. When all are gathered home in heaven the water will no longer be needed to free from defilement. In that scene of holiness therefore there is no laver; but before the throne John saw a sea of glass, clear as crystal, upon which the redeemed were standing, their trials and their warfare over.

So throughout eternity we shall rest upon the word of God as a crystal sea, no longer needed for our sanctification, for we shall be presented faultless in the presence of His glory with exceeding joy.

Then we shall be where we would be;  
Then we shall be what we should be;  
Things that are not now, nor could be,  
Then shall be our own.

(From the book, *Holiness: the False and the True*, published by Loizeaux Brothers, used by permission. 142 pages, price: paper cover \$.75, cloth bound \$1.25. Order from the publisher or from Sword of the Lord, Wheaton, Illinois.)



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